

# THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABUNDING IN THE WORK OF THE LORD."

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"That Preachers are a Manly Set," THE BAPTIST and REFLECTOR says, "Of course we agree with THE BAPTIST that this is true as a rule," which is all that we claim for them.

Mr. R. L. Tucker, the handsome and prosperous merchant of Chulahoma, and Miss Nannie Jones, one of Marshall county's most attractive and lovely women, were united in marriage at the family home Wednesday afternoon. Dr. T. W. Raymond officiating.

Congress voted \$5,000,000 to the St. Louis exposition and \$250,000 to the Charleston, S. C. exposition also on the condition that the "gates be closed on Sunday," and the beautiful thing about it is that, it was done unanimously. Our Congressmen occasionally do the right thing anyhow.

It is being announced in all the papers that Dr. Whittitt has or will be offered the Chancellorship of the Peabody Institute, Nashville. We would be glad to see him occupy some such place of usefulness. He is a charming, scholarly, consecrated gentleman and brother greatly beloved, and the Peabody Institute would honor herself in thus honoring him.

The next Fifth Sunday meeting of the Central Association will convene with the church at Learned, on March 30, 31. Prof. J. F. Hailey has been appointed to direct the music. The program is good, but the great number of programs and the great length of some of them, not the Central make it impossible to publish them. We printed the program for the Twentieth Century Meeting to be held at Meridian because of its general character. We wish we could publish all programs, but cannot.

Dr. Lorimer is preaching a series of sermons on "The Rich Men of Holy Writ" with the desire of showing the spiritual philosophy of wealth, and how it is to be gotten and used. The following are his subjects which are well worth consideration:

"Abraham: The Valuation of Wealth;" "Job: The Limitations of Wealth;" "Jacob: The Acquisition of Wealth;" "Nabal: The Suspicion of Wealth;" "Ahab: The oppressions of Wealth;" "Hezekiah: The Illusions of Wealth;" "Dives: The Degradation of Wealth;" "Agur: The Subordination of Wealth;" "Joseph: The Sanctification of Wealth;" "Christ: The Symbolization of Wealth."

It is said that a "School of Prayer" has been added to the Ewing College, in Illinois. We are not sure we know just what is meant by this "school," but it is an awkward way of saying or doing prayers to say the least. We believe in prayer with all our being, as one of the greatest blessings of earth; but we do not believe in a "School of Prayer" where it is to be taught as music or elocution is taught. The thing is a stench in our nostrils.

One of our exchanges has a communication on Mrs. Nation headed: "Christ Used No Hatchet" to which the *New Voice* replies: "No; but he did use the whip" in cleansing the temple of those who would blaspheme it with their merchandise, and that is just what he did. It is about time that somebody was rising up to ask that low, vulgarism so much in use last year, in some parts, "What would Jesus do if he were here" in Kansas now?

The week of self-denial covers the time from March 17-23. The offerings during this self-denial period will be for Home Missions. A great many of our Women's Societies observe this week every year; and the aggregate of gifts is often surprising. May we not hope to exceed in our gifts anything ever before done? Will not the brethren join more heartily in this work of self-denial. The sisters generally do well, but they need help and encouragement.

Have you noticed lately the illustrated papers published by the American Baptist Publication Society; particularly *Young People* and *boys and girls*! We find that they are being read by many of the older folks as well as the younger ones. Small wonder—full as they are of fine pictures, interesting stories, and instructive articles; we know of nothing better. We advise you to examine them; you can obtain sample copies by applying to 1420 Chesnut Street, Philadelphia, or the nearest branch house.

Another presidential inauguration has passed with all its pomp and lustre. Over 200,000 were present. Another presidential term has begun. One rapidly succeeds another. The national kaleidoscope revolves rapidly, each revolution presenting new pictures and new combinations and blendings. The world is like the ever-moving, rolling, seething ocean. Nothing stands still. "Time and tide wait for no man." The greatest man is but a speck on the revolving wheel of time, seen but a moment, and vanishes forever. What we do must be done quickly.

Among our callers last week were Bros. S. Morris, Clinton; Maj. M. F. Berry, Pachuta; J. W. White, Brookhaven; Prof. C. H. Brough, Clinton, and J. S. Riser, Midway.

Dr. E. Y. Mullins, president of our Theological Seminary, at Louisville, Ky., preached at the First Baptist Church, Jackson, last evening, to the comfort and edification of our people. After sermon, he made some statements about the seminary, which we are sure, were helpful to this institution. Dr. Mullins is a very pleasing and impressive speaker.

The following, with reference to Rev. H. C. Rosamond, the newly-elected pastor of the church at Winona, occurred in the *Arkansas Baptist* of February 27, from Dr. Fawcett, of Hazlehurst, who is an old-time friend of Bro. Rosamond. We, too, are rejoiced that such an excellent man is to be added to the working forces of the Lord's servants in our State. We shall rejoice to know more of Bro. Rosamond, as the years come and go. He did a most excellent work at Helena, Ark., from which place he comes to Winona: "If modesty did not forbid, I would say that Mississippi likes the preachers she has imported from Arkansas, and has sent over to Helena after another. The church at Winona has called Bro. Rosamond, and I hear he will accept. I am sure that the church made a wise choice. I have known him from his youth till now, and he is every inch a Christian gentleman, an excellent gospel preacher and an industrious pastor. I am greatly rejoiced that he is to be added to the working force in the Lord's vineyard in this State."

Have you read Bro. H. P. Hurt's letter to Dr. Barrett, president of Jackson College, and the reply? If not, get last week's BAPTIST and read both carefully. There is no question but that we have too much neglected the Negro in our religious activities. The Negro, as a student of the Bible, is docile, appreciative, and apt. He is capable of rapid improvement in his understanding of the Bible. He greatly needs our help, and no effort would bring richer returns to both races. Those men and women who are spending their lives in the uplifting of the colored race are worthy of double honor, at the hands of Southern white people. All really sensible people who love the Lord and his Christ, honor these laborers in the Lord. We are hoping that our colored brethren will more and more manifest their desire for instruction at the hands of white people. Whenever our Convention Board knows of Negroes who really wish their help, it always accedes to such a desire as far as practicable.



## Rowe Raises a Row With Bacon

AND GETS A CEASING—THE HAND OF FELLOWSHIP TO BUNYARD AND A VOTE OF THANKS TO GARRETT.

When Rowe, the beloved, "discharges his fowling piece" he usually hits the mark, but this time he did not even hit the "smoke house" in which the Bacon is kept. I reckon when he loaded his "smooth bore" this time he just forgot to get in the shot. His reply, or rather what he intended to be a reply, reminds me of a story. When "Eli Perkins was young he studied law and plead just one case. He made elaborate preparation, and when the case came up for trial, he made a great speech, quoting Littleton, Kent, Blackstone, Story, and others; winding up with splendid rhetoric and passionate oratory, and sat down amid the applause of the younger members of the bar and quietly and confidently waited for the decision of the court. He had not long to wait. Said the old judge in a kindly voice and a look of tenderness in his eyes, "Mr. Perkins, your argument is good, and I have been deeply interested in it and whenever a case comes up that your argument fits, I shall give your remarks all the consideration that their merit demands." I hope, "gentle reader," that you will remember Bro. Rowe's article, and if I should ever write anything that his reply fits that you will give it all the consideration that its merits deserve.

Bro. Rowe misses the point of my article entirely when he says, "The argument is made to counteract what is thought to be a tendency to misquerade in too costly apparel." I am by no means opposed to fine churches if, in fact, they are erected for the glory of God and not as an advertisement to draw a crowd and gratify vanity. What I oppose so strenuously is "poor, but proud" churches building houses which they cannot pay for and then crying lustily for some one else to pay their debts for them. The tendency which I want to check is the inordinate craving of some folks for fine houses and their lack of pride which allows them to beg other people to pay for their vanity.

For the information of Bro. Rowe, I will state that the church referred to by him (Oxford) flourished when they worshiped in "the little church around the corner," and glowed with a deep piety and a fervency of zeal that they have never known in their brick edifice. The greatest revival that ever swept Oxford, and about the only one it has known in many years started in "the little church around the corner." More people were baptized in that little house from that one meeting than have been baptized in the brick church in the more than 18 years of its existence.

I assert, Bro. Rowe, to the contrary notwithstanding, that the success of the Baptist cause does not depend upon fine houses even though their humble church home be overshadowed by the splendid edifice of some "other denomination." The Baptist cause thrived to a marvelous extent for many years in Ephesus although the "other denomination" had the most magnificent religious structure earthly ever seen. The fact is

the Baptists had no house at all, but were worshipping in a school house. And yet the people passed that marvelous structure, that dream in architecture, the pride of the oriental world, and the despair of the occidental, the great temple of Dianna, that belonged to the "other denomination," and worshiped with the Baptists in old Professor Tyrannus' school house. I don't think they had any house at all in Rome after they outgrew Paul's rented house, but when Rome was burned the Baptists must have numbered many thousands. And yet the "other denomination" had the splendid Pantheon, but the folks passed right by and went to worship with the Baptists in Paul's rented house until that got too small, and then I reckon they divided up some now, or had open air meetings.

No, dear brother, you let the "other denomination" have just as fine houses as they please, but it Baptists will do their best, preach their doctrine, and trust in God and not in a fine house paid for by some one else, or for which they still owe, you may depend that they will grow. Furthermore, fine houses do not always insure the growth of a church either numerically or spiritually. I would be glad if Bro. Rowe would tell us just what the net gain has been at Holly Springs since they moved into their beautiful new church home.

I really would like to know how many were baptized in the old church house at Jackson during the last five years of its occupancy, and how many in the new during the first five years of its occupancy.

Any Baptist that can be caught by a fine church house, that would not have identified himself with a people in an humble house isn't worth a picayune and can only be held until some "other denomination" chances to build a finer house in his neighborhood.

I quite agree and heartily with Bro. Rowe, that we need a Church Building fund, but not to help build fine houses to tickle the vanity of old established churches, who want one as good as the "other denominations," but to build churches in destitute places.

And right here I want to put myself on record as saying that not one dollar ought to go to any church as a gift from this Church Building Fund except the case be very extreme, but as a loan. I am in favor of helping a fellow who is willing to help himself.

Again I affirm that I have no criticism to offer for the help of the people extended to the Jackson church, and reaffirm that we ought to help build churches in destitute places, but would have the disbursement of funds for this purpose in the hands of the Convention Board and let the money be loaned and not given straight out.

Now, to my dear Bro. Bunyard, I extend the "hand of fellowship" and say yes, you did right in accepting the contribution of "outsiders" who expect to worship in your new house.

Once in awhile I encounter an "outsider" who knows a good thing when he sees it, and he comes to hear me "persecute the saints" and offers me five or ten dollars; now I never like to repress budding benevolence and I unflinchingly accept the "proffered kindness."

To my Bro. Garrett I express my thanks for his kind words of endorsement.

"Here endeth the second lesson."

If any other brother wants to prod me for his amusement on this subject, let him poke away. I shall not take my vacation for some time yet.

N. W. P. BACON.

Oxford, Miss.

## Baptist Growth.

There are three kinds of growth: growth in numbers, growth in inefficiency and growth in spirituality. Too many of our churches are aiming at the first named, though it should be the last. It becomes a means of weakness and tends to worldliness; for quality is sometimes lost sight of in a desire for quantity.

Christ instituted his church for work. Nothing is plainer taught in the New Testament. The instruction given in gatherings is for information, development and encouragement. It is not the hearing, as an entertainment, an intellectual treat, or a fancy, but the doing of the work, the preparation to "go." Aggressiveness is enjoyed.

A tendency to temple worship is manifest in some of our large cities and in certain communities. The early Baptists were somewhat afflicted with such an idea; for it is written of the apostles that when persecutions arose in Jerusalem, the brethren were scattered, "except the apostles," and then the gospel was preached abroad. Other churches were organized.

Instead of helping small, weak churches, encouragement is given to dissolve—a fatal error, for it simply increases the number of "trunk Baptists," and these are already too numerous. If a church cannot keep house for itself, let it go in with another family as a body. Union is one thing; dissolution another. In union there is strength, but it does not follow that it is always for good. Large churches are sometimes used as a hiding place for drones; so that even a union may not be best.

Co-operation of contiguous churches is a consummation to be wished for. City churches can thus cultivate unity and avoid friction; country churches can thus arrange for pastoral supplies and personal visitation of each field, and places may be strengthened that remain. Methodism succeeds by its method, other organizations, perhaps, by ceremonials, assumption or money. Baptists should be careful and consider these things.

Numbers are important, of course, if the right kind; Christian work is better, if faithfully done, but spirituality is far more to be desired as certainly best of all. A truly spiritual church will not be at fault in any of these things, as God will bless it abundantly. Growth will then be healthy as well as continuous, and the statistics of our churches will mean something.

L. A. DUNCAN.

Chaplain—My friend, aren't you sorry to be here?

Prisoner—No, sir; I'm in for having five wives

## The Humiliation of Christ.

PHILIP. 2:5-9.

The language of the apostle is so strong that it touches the very borders of the impossible. It breaks up the conventional moulds into which dogmatic theology has attempted to cast the truth. It presents to us a change so absolute that it can only be compared with the vicissitude from fullness to emptiness.

I. The first stage of Christ's humility—(verses 5-7).

The central act in the first stage of Christ's humiliation is: "He emptied himself." "He laid aside," says Dr. Van Dyke, "the existence-form of God, in order that he might take the existence-form of man." He was equal with God, but he did not cling to the outward manifestation of that equality. The reference here is to the state or mode of equality rather than the equality itself. The Logos did not divest himself of the God-head, but the independent exercise of the powers and prerogatives of deity which constitutes his equality with God. In this self-emptying there are two modalities.

1. Taking the form of a servant.

The word translated "form" occurs twice in the passage. In ver. 6, we have the "form of God;" and in ver. 7, the "form of a servant." In classic Greek the word signifies the essential attributes of a thing. In this sense St. Paul uses the word when speaking of the deep inner change of heart. This seems to be the meaning here. Christ emptied himself of the independent exercise of the essential attributes of deity and took instead the essential attributes of a servant.

2. Being made in the likeness of men.

This clause is another description of the first stage of his humiliation—he was God, he became man. It behooved him in all things to be made like his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. For in that he himself has suffered being tempted, he is able to help those who are tempted. (Heb. 2:15-18.)

There is no make-believe humanity about this. The Christ of the Gospel is bone of our bone, flesh of our flesh, mind of our mind, heart of our heart. There is no hint nor indication that he is leading a double life, reigning consciously as God while he is suffering apparently as man.

On this point my critics have misunderstood and misrepresented me. They have failed to discriminate between nature and personality and consequently have gone wild of my position. I want to say to Brethren Thigpen and Schilling that I stated, in the articles they replied to, just as emphatically as they did, that Christ was without sin. Did they say more? But let me repeat for their benefit; Christ to be human nature and not a human personality. Nature is the substratum or condition of being which determines the kind and attributes of the person itself but which is clearly distinguishable from the person itself. Human nature then is a condition of being; human personality is being as determined by that condition. There is no human nature apart from

fallen human nature. That is the very condition itself, and, as "Christ submitted to the common laws which regulate the origin of souls from a pre-existing sinful stock, in taking his human nature from the virgin," he must have been depraved like the rest of Adam's sons had the Logos not determined everything and triumphed over human nature. This is my contention. If Brethren Thigpen and Schilling do not controvert this point there is no foundation for their animadversions.

II. The second stage in Christ's humiliation. (vers. 8-9.)

The central act in the second stage of Christ's humiliation is: "He humbled himself." The apostle has hitherto spoken of our Lord's Godhead which he had from the beginning, and of his assumption of human nature. He now speaks of him as he appeared in the sight of men. The aorist participle translated, "being found," refers to the time of his earthly life when he appeared as a man among men. This stage of his humiliation has two modalities.

1. Being found in fashion as a man.

He was a man among men. He was subjected to his parents as a child. He grew to manhood. His character was unfolded and perfected by discipline. He was not conscious of his Sonship until his twelfth year. He prayed for divine grace. He hungered, thirsted, slept, rejoiced and wept. He was anointed with the Spirit for his ministry. He was tempted. He was lonely and disappointed. He asked for information. He confessed ignorance. He entered, without reserve and without deception, into all the conditions and limitations necessary to give to the world the human life of God.

2. Becoming obedient unto death.

The participle implies that the supreme act of self-humiliation consisted in the Lord's voluntary submission to death. It was no "ordinary man dying." It was the God-man. The death of the Son of God. This would be inconceivable if we were to regard the Logos as he is himself. The matter is somewhat easier when we remember that it was not the Logos *per se*, but the God-man, Jesus Christ, who suffered and died. The Logos outside of Christ has the perpetual consciousness of his Godhead, while yet the Logos as united to humanity in Christ, is subject to ignorance, weakness, suffering and death. This is the infinite reach of Christ's condescension. It was a real humiliation. God did not go through a mock procedure in making atonement for the sins of the world. It was a real affair. Jesus was real. His humanity was real. His suffering real. Now those who do not think that the divine nature suffered must prove that there was a double personality in the man Christ Jesus. If there be a single personality—the resultant of the two natures making a God-man as all Scripture teaches, then the divine nature suffered in that person.

In speaking of the stages in the humiliation of Christ, Strong says, "We may distinguish: (a) That act of the preincarnate Logos by which, in becoming man, he gave up the independent exercise of the divine attributes. (b) His submission to the common laws which regulate the origin of souls from a pre-existing sinful stock in taking his human na-

ture from the Virgin. (c) His subjection to the limitations involved in a human growth and development,—reaching the consciousness of his sonship at his twelfth year, and working no miracles till after his baptism. (d) Subordination of himself in state, knowledge, teaching and acts, to the control of the Holy Spirit, so living not independently, but as a servant. (e). His subjection, as connected with a simple race, to temptation and suffering, and finally to death which constituted the penalty of the law."

J. BENJAMIN LAWRENCE.

Greenwood, Miss.

## The Man That's Never Satisfied.

I saw a man in the morning of life,  
Plodding so leisurely along,  
No cares seemed to rest, no burdens molest.  
And all was like a passing song.  
He was journeying up life's rugged hill,  
With companions on every side,  
Only a glance and you could see  
The man that's never satisfied.

He soon begins to grumble and complain,  
The world is not treating him right,  
Jones, Brown and Smith are impudent fools,  
He wants them clear out of sight.  
He knows how "everything ought to be done,"  
And spins out his theories wide;  
But in spite of it all, it does no good,  
For the man's never satisfied.

The world is "upside down and wrong side out,"  
According to his majestic plan,  
He makes his way up life's uneven tide,  
A miserably treated man.  
Tho' all the blessings for which he could wish,  
To him were never denied,  
He still goes on the same disgruntled wao—  
The man that's never satisfied.

I saw him again in the noonday of life,  
His former companions were gone,  
Tired out with his theories and whims,  
They had quietly moved on.  
Other companions had now gathered round,  
With wit and jest on every side,  
And "holding the fort" with the grim old sport—  
The man that's never satisfied.

He tells them of the "ups and downs" of life,  
At least a dozen times or more;  
How he "escaped by the skin of his teeth,"  
As they had never heard before.  
Each one becomes tired and disgusted too,  
And rather than engender strife,  
He bids them adieu and turning around,  
He goes towards the sunset of life.

I saw him again in the evening of life,  
His cheeks were furrowed with cares;  
His head was marked by the frosts of age,  
His form bent by the weight of years.  
His companions of other days were gone,  
And no one walked by his side,  
He was the same that he had always been—  
The man that's never satisfied.

He must soon cross the cold Jordan of death,  
His eyes I see, are moist with tears,  
For he has measured the anguish and woe,  
Thro' all the silent, passing years,  
While on the threshold of two worlds he stands,  
His last earthly wants supplied,  
God pity him now at the close of life—  
The man that's never satisfied.

C. S. CURTIS.

Gallman, Miss.

Mother—Now, Daisy, can you tell me the name of the insignificant little worm by whose industry I am enabled to wear this silken robe?

Daisy—I know! Papa!



## Home Missions.

During the next eight weeks the cause of Home and Foreign Missions will be pressed upon the attention of our people. At Hot Springs, last May, large plans were projected by Southern Baptists for carrying on the work of preaching the gospel at home and to the people in the regions beyond. Both of our General Boards have enlarged their work and now look to the brethren throughout our Southland to meet the cost. The increased expense has been in adding new men to the field, these have done and are doing valiant service for Christ. I wish to say a word here on behalf of our Home Missions.

Why should we do any mission work at all? A sufficient answer would be because our Lord has commanded us to do it. The command by right authority does not leave the matter in the option of the person commanded. There is no room left to reason upon the thing commanded, the only alternative is obedience or disobedience, to say "I go, sir," or "I will not." There can be no question as to the command of our Lord; he said: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;" but he said also, begin in Jerusalem and in Samaria. Baptists believe with all their heart in baptizing people who are converted to Christ, let us express a like energy of faith and obedience in "making disciples."

Home Missions is the base of supply for all other missions. Let the fountain run dry and the stream will cease to flow, then comes stagnation, disease and death. Read Revelation and see in the light of history what became of the churches planted by the first preachers of the gospel. The country occupied by the seven churches in Asia must be evangelized again. During the war between the States, Grant's army was coming down the Illinois Central railroad through Mississippi with torch and sword, and as the soldiers advanced they left our beautiful homes in ashes and ruins. A detachment of troops from the regiment of which I was a member was sent to the rear of the Federal army. These men drove the enemy back at Holly Springs, tore up the railroad track and cut off the supply of rations and munitions of war. The result was Grant's army retreated till they came into touch again with the base of supply. The Home Mission Board is the constituted base of supply of Southern Baptists for conducting the war of King Immanuel against the Prince of the "power of the air, the spirit that now worketh in the children of disobedience." But there is a motive to do, not because of a command, but because we love God, and love men for Christ's sake. To do and to sacrifice for an object for love's sake, becomes a pleasure.

Do we love Christ; have we any likeness to him now, do we desire, and expect a greater likeness to him after awhile? Then let us imitate him. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for our sake he became poor that ye through his poverty might be rich." While our Lord was on earth, He "went about

doing good." By some, I would be thought to be a fanatic or a fool if I were to write here that it is my solemn conviction that Mississippi Baptists could easily give \$100,000 to Missions this year if they would do so, and not be the poorer by the gift; and yet I do believe it. I don't believe they will do it, but I believe they can. We do not lack ability, but we do lack earnestness and determination. Let us examine our hearts as we do our purses and see if I exaggerate our possibilities.

Southern Baptists have set themselves to undertake great things for God at the beginning of this new century; they are requested to raise for Home Missions \$150,000; shall not Mississippians do their part.

Can't an army of new recruits be enlisted in the "grace" of giving for the spread of the gospel. Pastors, this is your work. Will not some brothers and sisters who have been giving, make special offerings to the Lord by way of increase, some \$1.00, some \$2.00, some \$3.00, some \$5.00, some \$10.00? Send it through your church treasury to Bro. A. V. Rowe, at Winona.

R. A. COHRON.

## Friendship.

After an interval of two years, we have as our pastor again Bro. J. J. Gibson, whom the people of North Mississippi know to be one of the most conscientious and zealous workers of the cause of Christ. Bro. Gibson worked for us formerly, for a period of seven years and during that time was the instrument in God's hands, in bringing many souls to Christ. We did not appreciate him then as we should have done, and perhaps would never have felt his worth so keenly, had we not been compelled to accept his resignation, and do without him for awhile, but now we realize that he is the right man in the right place. We feel that we have been blessed in securing his services again and we enter upon this year's work with more prayerful minds and better determinations than we have done before, to work together for Jesus, and do whatsoever our hands find to do. Our time of meeting is the third Sunday in each month, also Saturday before. At our last meeting we had one addition to the church by an experience of faith and baptism. Our pastor was presented with a new overcoat which he seemed to appreciate very much indeed. We hope to accomplish much good for the Master during this year, and we earnestly solicit the prayers of all Christian people for a continuation of the blessings we are receiving from God's hands.

May the richest blessings of a kind Providence rest with the Baptists of Mississippi and Christian people everywhere.

I. PHIFER.

Ecru, Miss.

## Port Gibson.

I have been in "Old Mississippi" for two weeks assisting Bro. Phillips in a revival with this mission church. The Presbyterians and some Methodists did what they could to help us. Charlie Gordon and his wife (Presbyterians) were our friends from the beginning. The outsiders contributed one hun-

dred dollars to the meeting, and Sunday the Davidson brothers let us use the opera house free of charge.

Dr. Vardano is superintendent of the Sunday school, and seems to be faithful to the church.

Eleven have united with the church, and about twenty-five for prayer last night. G. B. Butler held a splendid meeting here in the summer, and the Baptists are gaining ground here all the time. J. E. Phillips has done a good work here, and if our people will just keep on striking the iron while it is hot, the day will come when we will be on equal footing with other denominations. I dare say more people are reading their Bibles than ever before, and it takes the book to make Baptists.

I some day hope to visit my old State again. I have to return to Belton to begin a meeting. That is where our Baylor Female College is. I never saw the time when I had so many calls from so many States.

This little church has some faithful members. Miss Sallie McGill came thirty miles through the country with her mother in a buggy to help her in her church work. Mrs. Clark is the organist. They raised \$200 for us. The weak fields are the ones that our people and boards should stand by.

Dr. Gambrell wrote me that he wished me to hold two meetings this year in weak fields. I shall always do what I can for our boards. I have never sought work from them; but I do believe, if the boards would put money in having strong men to visit the mission fields, they would build up quicker. Such men as William McComb, George Knight and Austin Crouch, and a host of others in Mississippi, could be used to a great advantage.

SID WILLIAMS.

## Leon, Mexico.

Bro. Archer's article of February 21, on "No Union of Church and State," heralds a warning of tremendous importance. I hope every reader of THE BAPTIST read it carefully and is thinking seriously about it until now. The people of the United States generally, and especially those of the South, do not realize the powerful and corrupting influences of Rome and how rapidly they are growing in their midst.

There are thousands of Christian people who do not believe in missions in Roman Catholic countries. Surely if they could see its baneful effects and look upon its victims clothed in wretchedness, they would be ashamed of themselves, and make sacrifices in order to send or carry them the gospel of the Son of God!

I am going to make a suggestion, be it considered as it may by those who read it. If you want to have your eyes opened to the Catholic situation in the United States, subscribe for and read the *New Voice*, published at Chicago. It is the organ of the cause of Prohibition, but rum and Romanism go together. Or you may read the *Citizen*, of Boston. Either paper will cost you only one dollar a year. You will also learn how closely allied with Catholicism is the Chief Executive of our nation.

Sincerely,

R. W. HOOKER.

## College Tidings.

We are sad. W. T. Allen, of Clinton, formerly of Hazlehurst, a member of our Junior Class, has been called from time to eternity. He was an excellent student and a very fine Christian boy, of 18. He died of rheumatic fever. The president of the college and fifteen of his fellow students accompanied the remains to Hazlehurst. This is the third year that William had been in school with us, and if he had made a single false step, I had not known it. He was strong in mind, strong in body, strong in character, and one of the most courteous and agreeable boys I have ever known. He was loved by all his teachers and all his schoolmates, and we are all better men for having known him. His life was the life of a strong, brave, cheerful and pious young man, and his death was that of a triumphant Christian. A few hours before his death he sang in loud, clear tones, "Halleluia! Halleluia! We shall meet to part no more!" Farewell, my noble boy. You have not lived in vain!

The president stayed over for Sunday, and spoke to Dr. Fawcett's people at Hazlehurst on our educational situation. At the close of the sermon \$166.25 was pledged for the president's home of Mississippi College. Fifty dollars of the amount was given by that loyal friend to the college and member of the Board of Trustees, Mr. I. N. Ellis. Bro. D. M. Miller gave \$15, a number of brethren and one sister gave \$10, others \$5, others \$2.50, others \$1, others 50 cents and others 25 cents. That is the way to do it. Why should the one who can't give much refuse to give anything? "Every man according to his ability" is the Scripture rule, and some people sacrifice more in giving 25 cents than others in giving much larger amounts. "He does well who does his best," but he who does nothing does miserably. Several excellent brethren were absent Sunday; there was Dr. Pitts and Dr. Fortenberry, and Bro. Henry, and L. L. Brittain, and Judge Arrington, and J. Q. Martin, and W. C. Hailey, and Fred Ellis, and Bob Covington, and Walter Covington, and others. When these have all been heard from, Hazlehurst will doubtless stand above Blue Mountain, and only Clinton and Water Valley will stand ahead of Hazlehurst. As the old woman said, we always know that Hazlehurst is going to do more than we expect her to do, and we expect a good deal. They are on the eve now of making important repairs on their church building, and they are raising money also to build a handsome pastor's home. The negro deacon, you know, was praying for his pastor and said, "Lord, keep him poor and humble"; but his brother deacon answered, "Amen! Lord, you keep him humble; we'll keep him poor." But Hazlehurst does not propose so to deal with her pastor, and Bishop Fawcett will be saying: "My lot has fallen to me in pleasant places. Mine is a goodly heritage."

We have now raised \$1,750 for the president's home of Mississippi College.

Yours in hope, of daylight,

W. T. LOWREY.

## Sundry Matters.

About a month ago the mail brought me a letter from Elder J. H. Hamberlin. He is now living in Healing Springs, Ala.; preaching still—supplying several churches. His inquiry about "song books" was hard to answer intelligently. In Meridian our churches use the Baptist Hymnal, mainly; while the Sunday schools generally use the undenominational "Gospel Hymns."

What is wanted is a hymn book suitable for Baptist churches in all departments of their work. Not a large book with a thousand hymns; but a fair variety of live songs, and not a few of the old songs of Zion. The nearest approach to this, it would seem, so far, is "Songs of the Kingdom"; edited by W. H. Doane, and published by the American Baptist Publication Society.

Bro. Hamberlin started the first school in Meridian after the war, and it became the Meridian Female College. It did a good work; till financial troubles in the community caused its suspension. He laid the foundation for a similar institution at Healing Springs. Of this he says: "Our Academy here is doing very well, with Prof. J. M. Quarles as principal."

The late pastor of Forty-first Avenue church, Bro. W. A. McCain, is at the Seminary in Louisville, Ky., progressing well in his studies. He speaks of Bro. Gates, of this State, as being very sick—but improving. It is his expectation to visit us this summer, and probably do some evangelistic work.

The outlook of Forty-first Avenue church is brighter than for several years. Pastor Bosdell is receiving great encouragement; accessions already numbering twenty-five. Further, the house of worship is being thoroughly renovated, and the people "have a mind to work." Bro. S. D. Roberts is in charge of the Sunday school.

Fifteenth Avenue church has been greatly revived, and Pastor Johnson begins to see the results of faithful labors. South Side is developing under its faithful pastor, Bro. Cook, and Seventh Avenue keeps up a growing Sunday school, with preaching Sunday afternoon and night. Elder D. W. Bosdell has volunteered for the afternoon, the past month, and R. A. Breckenridge and J. R. Steinwinder at night.

Miss Mollie Lumbley, investigator for the associated charities, is the life of the Seventh Avenue. She is a born missionary, sister of Bro. W. T. Lumbley, now in Africa. The First church is engaged in several earnest activities; the Sunday school, under the superintendence of Bro. C. F. Woods, making remarkable strides. So Meridian Baptists have abundant cause for thankfulness.

L. A. DUNCAN.

Dr. Searcy says: We are getting along nicely. Our Sunday school and congregations have about doubled since we have come in our new church. We have made a very neat and comfortable residence of the old church property and are living there.

Regards to you and yours,

J. B. SEARCY.

## Rev. T. J. Miley's Field.

DEAR BRO. BAILEY:—It has been my custom for several years to review my past year's work, at first opportunity in the new year, and as I am shut in today by the snow I have ample time to review.

I find that I have preached as pastor, or supply, for five churches and have helped in six protracted meetings: Hickory, Sylvarna Providence; other names not remembered just now, and have preached 180 sermons; baptized 38, collected for Orphan's Home and Work, fostered by our State Convention \$239.65, traveled 2000 miles, received for service \$500.00.

I have \$153.35 collected for the same objects since our associational meeting at Pelahatchie. I am now trying to collect my part for President's Home at Mississippi College. I shall then finish up with the State.

I am serving seven churches this year. Three of them in the General Association. I send the funds collected from them to D. T. Chapman, treasurer of General Association. I am going to do my best this year all the objects fostered by our convention. I love all of our work, and feel that I want to do my part. I love my church and feel the great responsibility resting upon me as pastor. I try to develop them in every good word.

All of my work is growing in Christian giving and many of them are strong in Christian deportment. But one great lack in all my work is the failure to get my churches to enforce discipline. The greatest curse among our members is the drink habit. I do believe we ought to enforce discipline to the extent that we would exclude every dram drinker. Resolutions and temperance reports in associations are of but little worth unless they are held in the local churches. Last, but not least, I am proud of our State paper, THE BAPTIST, and I am more in love with the the Ed.—

It was my sad lot yesterday to attend the burial of one of my best members. She was a first cousin of W. M. and M. R. Coopers, and was a daughter of James Cooper, a member of Springfield church, at the time of her death. She was the wife of Bro. Oscar Rushing, one of the leading young men of Springfield church.

Yes, sister Lillie Rushing was one of the best church workers that I have ever had in my work. She loved the church, with all of its work. I shall send a short notice of her death, giving the particulars soon.

With love for all of the Pastors and churches, I am yours in Christ.

T. J. MILEY.

Bear in mind that THE BAPTIST is now prepared to do all kinds of job work in quick time and in satisfactory order.

## Executive Board of Harmony Association.

The Executive Board of Harmony Association will meet with the Baptist church at Edinburg, Lake County, Miss., on Friday before the fifth Sunday in March, at 10 o'clock a. m.

Fraternally,

A. M. BARNETT.



## Some Hints.

The opinion of the old Scotch woman spoken of in your paper last week, who commented so unfavorably on her minister, is, I lament to say, the opinion of far too many of our professing Christians.

It is a much to be regretted fact that in these modern times a minister of the gospel is a target, set up before the people for anyone who pleases to shoot at, and 'tis only by the grace of God that they are enabled to stand these "fiery darts of the evil one." But glory be to His name, they generally do survive much severe criticism, and as a rule come out all the better and stronger men.

We know that men who claim to be called of God to preach His gospel should be above reproach, "moreover he must have a good report of them which are without," but I must say if were as blind to the faults of our pastors as we are to our own and those of our neighbor, there would be a better feeling in our churches, and fewer of them would be pastorless.

It has been forced upon us to believe that too much is expected of a preacher, and if he fails to measure up to the standard set by some good sister or brother in his church, he is forthwith berated in words that he would not be quiet under if he was other than a minister of the gospel.

I freely admit that the flock is not expected to be as worthy as the undershepherd. If they were they would need none; but how many church members do things that are basely wicked, and still the world looks on them with favor.

But let the preacher show a little righteous indignation, and as much is said about it "as was said about the war." One of the brethren in the church may get drunk whenever he likes, still he will remain in good standing in the church; another may cheat some poor farmer or ignorant negro out of half a year's earnings, and the brethren wink at it and call him a fine business man.

Or it may be that some esteemed sister with a tongue like a "rat-tailed file," will go from house to house and stir up untold strife, but on Sunday morning she is "saint sanctimonious" in her church pew as usual.

Another brother will permit such vile oaths to roll out of his mouth as would make cold chills run up your back, still he is snugly wrapped in the cloak of the church, and still another can sell or give away to his fellowman that damning fluid that "sets on fire of hell," and he is protected by the law.

Again, many of our young members frequent the dance hall, the gaming table and many other places of vice, and are still countenanced as members of the church.

But just let Brother Pastor say one word of condemnation against all these wrong doers, either in the pulpit or out of it, and here comes some good brother, who says, "hush! don't say a word about that; don't you know it will turn all the people against you?"

And just as soon as the people are told that you have referred to their particular sin (for they are not always in church to hear for themselves) they begin to say, "I don't like that man anyway. I'll not pay him a cent; I never expect to hear him preach again; I do

wish we could get a preacher who would please the people."

Now we repeat, with THE BAPTIST, that as a rule "preachers are a manly set of men," and as I am not a preacher or a preacher's wife, I'll go further and say, as a class the true minister of God's Word as he goes forth to proclaim the unsearchable riches of His kingdom, is the noblest creation of God, and has entrusted to his care the grandest calling of men—the leading of lost souls into the way of eternal life, and he or she who would maliciously malign the character of one of these has failed to heed the injunction, "touch not mine anointed."

## What Should be Our Motive in the Ministry?

This is a question of very great importance to every young man who feels that God has chosen him to preach His word. We should strive ever to hold this question in mind, and to be true to his calling, and not allow things earthly to influence him in his actions; but do all things with one purpose in view—the glory of God.

There are motives we ought to have, and motives we ought not to have as a minister. Motives selfish and motives ambitious, fed by the ever increasing tendency of this age—pre-eminence—the desire to be something rather than do something, to rise to the heights of fame rather than to lift fallen humanity out of the bondage of sin, are a great stumbling-block and drawback to the best results of the Christian ministry. Our motives should not be what can we get out of the ministry, but what can we put into it? Not how shall I be profited by the ministry, but how shall I make the ministry profitable to the world? This, however, I am persuaded is not too often the case, for not only the professional world; but even that specially consecrated and sanctified body of men—the ministry—is seeking after fame and distinction entirely too much, thinking more of the degree of eminence they will attain to than the souls they will save and the good they will do.

This, to my mind, is one of the greatest temptations that faces the young preacher of today. Brethren, shall we yield to this temptation? Shall we as ministers of God become worldly, seeking after worldly things? God forbid, for how can the Lord bless the labors of such a man? Are we to allow the very thing which ought to make us most useful in the Master's vineyard to develop our worldly ambitions and make us seekers after worldly honors, and make us lovers of titles and fat pastorates? Shall we attend Mississippi College and the Seminary to prepare ourselves to rise to eminence, or to raise up fallen humanity and glorify God? These are indeed practical questions—questions that a great many, if not all, young preachers have to face. How often, O how often this very temptation taunts me! How often I catch myself reasoning that I must attend the Seminary in order that I may make my mark in the world! How often do I find myself wondering to what degree of eminence I shall rise. And I don't believe that I am an exception. I believe that most all young preachers have this very thing to

contend with. Brethren, we should not harbor such thoughts in our mind for a moment, but we should flee from them as one of our worst enemies. Everything we do, whether it be to go to Mississippi College or the Seminary, to read a book or to write an article, we should do all for the salvation of souls and to the glory of God.

We need more consecration and less worldly ambition, more seeking after the things of God and less seeking for distinction, more tarrying at Jerusalem, more love for fallen humanity, and a better appreciation of the value of an immortal soul and the awful condition of the lost sinner. We should not stop to think what can I do to become a city pastor, or to gain distinction, but what is my duty to the lost and to God; and do it.

Let us do our full duty and God will take care of all the rest. Let us consecrate ourselves, our all, to God, and say: "I'll say what you want me to say, dear Lord; I'll be what you want me to be; I'll go where you want me to go, dear Lord, and do what you want me to do." B. B. HALL.

## A New idea for Church Memorials.

The enterprising members of the Broadus Memorial Church of Richmond, Va., have begun to build what is destined to be one of the most unique and interesting church edifices in America. It will be emphatically a memorial church, but it will honor the living as well as the dead. In addition to memorial windows which will be erected to commemorate the heroic deeds of American soldiers and sailors, it will contain a window in honor of the Christian bankers of America, another in honor of the railroad men of America, and still another in honor of the iron workers of America.

These windows will be erected by contributions from representatives of the several classes which they will honor, and all who contribute will be provided with cards which will admit them when visiting the church to pews opposite the memorials in which they are interested.

It is said that this beautiful idea is attracting wide attention and is receiving the cordial endorsement of many persons of influence, and it is believed that there will be many generous responses to the appeal of the congregation for aid in carrying it out.

There is perhaps no church that is doing more aggressive work for its strength than the Broadus Memorial Church, and the new building, with its modern equipments, has become a pressing necessity. The church is to be built, somewhat on the institutional plan, and among its important features will be a reading room and library for the public and a well furnished nursery where mothers can leave their children when attending services.

As soon as the church is completed an elegant book containing a history of the Broadus Memorial congregation, with elegant colored pictures of the memorial windows and a list of the contributors, will be sent to all who have interested themselves in the enterprise.—Ex.

## One Time.

In the beautiful land of bye-gone  
There's a fair and wondrous stream,  
And the name of it is One Time  
And it glows and glints and gleams  
In gardens of buds and blossoms  
That can never droop nor fade  
Where happy birds make music  
In the cool and leafy shade  
It flows through a radiant valley  
This beautiful One Time stream,  
And a glad little maiden lingers  
In the light of its shine and sheen;  
There are blossoming fields of clover,  
And summer days long and sweet,  
And golden fruited orchards  
Where its silvery waves run fleet.

No chilling world-wave ever wonders  
To this glad some love-lit place,  
And starring and crowning its beauty  
Are a father's and mother's face;  
And blessing the happy child ever  
Is a mother's love so true  
And guarding and shielding her always  
If a father's love so pure.

O One Time! beautiful One Time!  
Of it I ever dream,  
Though I've wandered far, I sometimes  
Catch its bright glory gleams

I hear the rippling laughter  
Made by its magic waves,  
The perfume from its lilled brinks  
Takes this world's pain away.  
ERON OPHA GREGORY.

## The Divine Money Law.

BY E. E. SMITH.

Clearly revealed in both Testaments so as to leave the honest reader in no doubt as to its meaning and no doubt when he has obeyed the command, yet this doctrine has never found its way into many pulpits. The preacher has found the doctrine all right in his Bible, but he is afraid to declare the whole counsel of God on the subject because the money doctrine is so unpopular among the non-mission and non-salary churches whose former pastors, like their present ones, rev. r taught the church to believe and obey God's money law. Hence, these otherwise good and sound members are profoundly ignorant of the grace of giving. They do not know the joy of being partners with God in all money making. These people are not to be condemned as much as their teachers, for "like priest, like people." We have some in the pulpit who preach the doctrine of money, but do not insist on the members obeying it, neither pastor nor deacons ever suggesting a system of finance for the church; don't even take a hat collection, unless it is to pay the expenses of their own church.

Then we have in our pulpits a large number of ministers divinely called to the work, with ability both to teach and lead their people, to obey every law of Christ except the money law. They lack this one thing being perfect in every good work. It is a common thing to see these otherwise "able ministers of the New Testament" walk boldly into their pulpits and turn their guns, heavily loaded, upon their Pedo brethren for not obeying the divine law of baptism and give them "down the country." Yet these same Pedo brethren have obeyed God's money law at least in supporting their pastor, because their pastor is not a preacher simply on Sunday; he spends

three hundred and sixty-five days every year fulfilling ministerial duties. In all seriousness, I wish to know which is the greater sin, to disobey the law of baptism or the money law?

The Baptist minister confers, as he believes, a great favor on his people by giving them free or very cheap labor. The Pedo minister confers, as he believes, a great favor on his people by giving them cheap and easy baptism. These good brethren forget that things are generally worth what they cost. Please do look at the history of those churches that have been trained to free service from the pastor. They have never gotten over it, though many years have rolled by, they still expect free service, or service so cheap that what they have left ought to pay the debt. A few scattered seeds of covetousness have so grown and multiplied that all the members, even the deacons of this free service church, have a full crop and the church boldly refuses to pay what they owe the Lord.

Let it be thundered from every pulpit and written by every pen that free service of a church is a heresy and a sin, except when a new church very small in numbers and very poor in purse has just organized, not able to walk without help. Paul served a weak church for a time free of charge, but mark you, he told this very church they were inferior to other churches by reason of that very thing—free service. Those churches that abounded in every grace except giving, the Apostle exhorts, "Abound in this grace also." Every preacher and church on earth that has repealed the divine money law ought to repent and confess and return to the Bible plan; then all our preachers could live of the gospel. They would all be men of surpassing power. "Able ministers of the New Testament, mighty in word and doctrine."

Around the fireside, in the pulpit, along the road, they would show themselves "approved unto God; workmen who needeth not to be ashamed, rightly dividing the word of truth."

Time and money both belong to God. They are both talents entrusted to us, for which we must give strict account. "The earth is the Lord's and the fullness thereof, the world and they that dwell therein." Creation and preservation are proof sufficient of ownership to all things, but the Lord has another title to the property of his children. In that he has redeemed them with the blood of His Son. As no earthly father could be pleased when his children spend their money against their father's interest, even so our Heavenly Father is not pleased when any one of his children spend money to help the cause of Satan in any way, because every department of Satan's work is against the Lord's cause.

The Jews paid one-tenth of their produce for the support of the Levites, who taught the people the true religion. Should we pay less under the new dispensation? We have more light, greater blessings, better opportunities. The tithe law was not a type of anything not ceremonial, but, like the Sabbath, it is a moral law. It was first commanded by Moses, but did not originate with him. Abraham paid tithes to Melchizedek and Jacob promised a tenth to God at Beth-el. This tithe ordinance goes back a most, if not quite, to

Eden. The New Testament gives very strong endorsement of the tithe law.

In the old dispensation Paul brings this same law forward to the New Testament in this language: "Say I these things as a man or sayeth not the law also." "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." These good brethren who do not see the force of Paul's argument and do not grant that the tithe law is binding on us, are compelled to admit that the law is not too much, that it is a reasonable and equitable rule to which all may conform, binding alike on rich and poor. Let it be boldly affirmed that unless we pay the tenth or some other certain amount we cannot and will not give to God's cause "according as he prospers us." As our state law has a standard by which every one pays his tax, even so the church must have a standard which will secure proportionate and systematic paying and giving. One of the strangest things in the religious world and one of the saddest, too, is that most of the Christians even among the Baptists with an open Bible in hand have adopted the feeling standard in giving. Why not have the feeling standard as the law for baptism and be baptized in any one of the three so called ways or leave it off altogether, if your feelings say "it is not essential?" Here is precisely the trouble with our church finances. Only a few pulpits declare the whole counsel of God touching the doctrine of money.

Only a few Baptist deacons have time and patience and grit and grace enough to ask help from every member.

Mineral Springs.

## Sent Free.

The fashions in women's wearing apparel for the spring of 1901 promise radical changes from those of last season. Makers of Women's garments and millinery, even down to their lingerie, seem to have outdone themselves in designing charming and effective style, for the first spring and summer of the new century.

As an authority on styles in St. Louis the Grand Leader is recognized and prophecies are based on the beautiful catalogue and fashion guide, which this store will issue about March the 10th. It will be complete even to the point of giving the very latest in attire for men and boys, women, girls and babies, and will be filled with dainty illustrations and descriptions. It will be, indeed, a valuable and useful book, and be mailed free to any one sending name and address to Grand Leader, St. Louis, Mo., mentioning THE BAPTIST, Jackson, Miss.

"George, I fear you are marrying me just because my uncle left me a fortune."

"No, my precious. I'd marry you just the same if any other person had left it to you."

"My proudest boast," declared the lecturer, who expected his statement to be greeted with cheers, "is that I was one of the men behind the guns!"

"How many miles behind?" piped a voice from the gallery:



# THE BAPTIST.

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—AT—

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Obituary notices, whether direct or in the form of resolutions, of 200 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send check on local bank.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

## Our Offers.

THE BAPTIST one year and an elegant Teachers' Bible of superior binding, printed in beautiful type, flexible backs and self-promoting, to new subscribers, only \$3 30  
Same Bible, for anybody prepaid, for only 2 30  
THE BAPTIST and Baptist Annals, for 2 25  
THE BAPTIST and Home and Farm, for 2 25  
THE BAPTIST and Orphanage Gem, for 2 00  
Church Roll and Record 2 00  
Church Roll and Record, smaller size 1 50  
Baptist Orphanages in the South, by Dr. Z. T. Leavell, in pamphlet form, each, 5cts.; twenty-five copies 1 00

## Gulfport Chautauqua Association.

Upon due notification, the stockholders of the Gulfport Chautauqua Association assembled in Gulfport on Thursday, the 28th ult., for the purpose of organization. The charter, which had been adopted in a meeting two weeks previous, and approved by the governor, was made the basis of organization. A board of directors, consisting of fifteen, was elected. T. J. Bailey was chosen president and Z. T. Leavell, secretary and treasurer. L. E. Hall was elected general manager, and instructed to receive subscriptions to stock, and to push the enterprise as rapidly as possible. An executive committee, and a building committee were appointed. Mr. S. S. Bullis, general manager of the Gulf & Ship Island railroad, owns 300 shares of stock, and has unbounded confidence in Bro. Hall's ability in the management of the affairs of the association. In this view all the stockholders concur. It is contemplated that the auditorium will be ready for use by the 15th of

## THE BAPTIST.

March 7,

1901

## THE BAPTIST.

9

June, and that cottages and other necessary buildings will rapidly follow. The association expects to conduct a protracted meeting in June and to be ready to care for the crowds that are expected to attend, at a reasonable cost. It is the purpose of this association to have on its own grounds, in addition to the auditorium, a number of cottages to rent to those who may wish to spend some time on the coast with their families, and a hotel capable of accommodating a large number of persons. The outlook is very encouraging.

## Our New Church in West Jackson.

Last Sunday morning, March 3d, the doors of the new house of worship were thrown open to the general public for worship. Carpenters, painters and linemen had worked hard and got the house ready for us late the day before.

Sunday-school met promptly at 9.30 o'clock and went to work as though it had been running right along all the time almost. They use the literature of the Baptist Sunday-school Board, Nashville, which is as good as the best in the world.

At eleven o'clock a good congregation had assembled, filling all the seats in the house. Pastor Price preached the opening sermon from I Peter 1:1, taking as his subject "The Preciousness of Faith to the Believer," and under the new and unique surroundings it was as strong and tender a presentation of the subject as the preacher could have made it. At the close of the service the congregation lingered about the doors shaking hands and enjoying the good fellowship that seemed to fill the whole place.

At night, Pastor Yarborough and his people lent their presence, mingling their voices in prayer, song and good cheer with those of the new church people, making another very enjoyable service. Pastor Price preached from Romans 1:16, taking as his theme "The Power of the Gospel." After benediction by Bro. Yarborough, the congregation lingered about the entrance again, shaking hands, in no hurry to get away, and rounded out a good day, one that was greatly enjoyed by all present, for the new church.

The house itself is a gem for beauty of construction and finish and it would not be far from the truth to say that no prettier house, in a small way, can be found in Mississippi. We are sure that it will please the entire brotherhood, in which as mission property they are specially interested.

When the pews shall have been placed in the house, which will not be later than April the first, the property of the new plant in West Jackson will have cost as follows:

1. The lot	\$ 500 00
2. Pastor's Home (No mission money in it)	1350 00
3. The church house	1545 00
4. Church furniture, such as organ, lights, seats, pulpit, etc., (in which there is to be no mission money again)	650 00
Total cost of property	\$ 4045 00

## Hard on Doctors.

Doctor, it tickles me to see you sport white linen up an' down this dusty road. Somehow I wouldn't have confidence in a doctor that didn't wear a starched cuff. It seems to go with his diplomacy. A starched cuff an' Latin diseases, why, they're about half the battle for a doctor, seems to me. I respected a doctor for two years when I was a young man, once-t, took all his physic, jess because he treated me for *tic-douloureux*; an' one day I happened to be runnin' through the dictionary, and I tripped on the word, an' found 't wasn't a thing but common neuralgia, an' I quit.—Sel.

## A Mother's Love.

Some time ago, we received a letter from a mother, living in another town, telling us of her boy who had just left home and taken up work in our town, and asked us to use our good offices with her son, in inducing him to attend church, and otherwise surround himself with good influences. The letter went on to state that he was a good boy, loved his mother, and would easily be influenced to do right. Our heart went out in great sympathy for this mother and we proceeded to look up her boy, to do as she had said, but found that he had left town not to return, going as we were told back to his home.

There are millions of mothers, all over this land, who have sons far away from home, whose hearts go out after them by day and by night, that they may be kept from evil and sin; and be brought under the saving influences of the gospel of the Son of God. The mother-heart never ceases to love, though the child stray off ever so far away from home, and do ever so badly.

This thought cheered our hearts in days now long since gone it seems, and kept our feet from walking in the forbidden paths many a time; and, even yet, though she who loved us so has long since gone, home to heaven, the thought girds our being with greater strength in the evil hour that comes to us all while here below.

But, if such is the character of a mother's love for her child, and it is, how much greater must the love of our Heavenly Father be for those of us who are his children by faith in his Son, our Savior, the Lord Jesus Christ?

Will he forget us, though we forget him, and wander away, even far out into the night of sin? No, surely not. "I will never leave thee, nor forsake thee." "I will be with thee in the sixth trouble, nor forsake thee in the seventh." "In the evening time, it shall be light." "My sheep hear my voice and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand." "All that the Father giveth to me shall come to me; and him that cometh to me, I will in no wise cast out." These and kindred Scriptures bring great consolation to our hearts, assuring us as they do that he is able to keep that which we have committed into his hands against all comers, for time and for eternity. We would all be drawn near to him every day, that we may know his will, and doing it, not grieve him so much, as we have in the days gone, by our folly and sin.

## Books.

History and Methods of Sunday-School Work, by Prof. M. L. Brittain, of Atlanta. This little book is handsomely bound in two styles, and consists of 32 pages. The leatherette binding is stiff, and a beautiful white; the other binding is in cloth. Prices, 25 and 50 cents, respectively. It bears the imprint of the Sunday-School Board, and can be procured by writing to this Board, Nashville. The expenses of bringing out this little book were borne by members of the Second Baptist church and Sunday-school of Atlanta. That part of the book treating of the history of Sunday schools is brief, but accurate, and the suggestions as to methods are good, especially that one couched in the following language: "But we must keep pace with modern school work, or our Sunday-schools will fall into contempt." This book is really an addition to the already good list of books sent out by our Sunday-School Board.

## A Word for Our Paper.

The mail a few days ago brought to our office a letter from one of the best pastors in the South, which contained the following remark:

"I am a little late in congratulating you on the improvement in the periodicals, but I am not late in observing the same. *The Teacher* is decidedly better, and *Kind Words* has taken a long leap in advance. I have felt like saying this much for a long time."

This is a fair sample of the good words which are coming to us nearly every day from pastors and Sunday-school workers. It is our aim to make *Kind Words* a young people's paper and yet of such cast as to please both those who are younger and those who are older. I would greatly appreciate it if pastors would give the paper a good examination as to what they would find in it both for themselves and for their young people. It has several departments and we are aiming to hold all of them on the highest plain. The missionary department, under Miss Alice Armstrong, of Baltimore, is the best missionary literature for our young people within the whole range of my reading. This is the common testimony that comes to us from every hand. This occupies one page in each issue of the weekly. The paper has eight pages, every one of which is filled with reading matter of the highest character, and all advertisements are excluded. It is sold for the very low price of 13 cents per quarter, we paying the postage. Surely this is cheap enough to meet every condition. We have more than doubled the cost of production although holding the paper at this low price. What a history this paper has had! For nearly forty years now it has held its course among the Baptists of the South. It started with Elford, Manly and Broadus, and has come down through the years under the influence and guidance of many of the best men among us. We are simply trying as best we may to hold it along the great high ends for which these brethren set it a-going. I very earnestly ask our pastors and superintendents and others to see this paper for themselves and give us a distinct effort toward having it distributed in the

homes of the people. Our work is having a glorious run this year, and we have the promise of going to the Convention with a very gratifying report.

J. M. FROST.

Nashville, Tenn.

## Turning Sorrow Into Joy

Under the caption, "The Boy with the Toothache," in *Kind Words* for March 17, Dr. T. T. Eaton contributes an article that is so full of good things that we give it in part to our readers.

In his rounds of pastoral work, he called at a home, where he was shown into the dining room, because there was no fire in the parlor, and the people thought too much of their pastor to sit down with him in a cold room, when there was a comfortable one near by—a good lesson this for us all to learn, and practice, when our pastor calls again. By the side of the fire, sat a small boy with his chin clasped in both hands, crying with toothache, which his mother had tried in vain to relieve. Feeling called upon to try his hand in comforting the little fellow, he put this question to him:

"Now, Bob, suppose a very rich man should promise to give you a dollar a minute for all the time your tooth ached, would you want it to stop?"

The little fellow brightened up and said: "What's that?" "Suppose some rich man should give you a dollar for every minute you had toothache, would you want your tooth to stop aching?" "A dollar a minute? Why, that's sixty dollars an hour," and throwing up both hands, forgetting his toothache, shouted, "No, I wouldn't!" "And, if my tooth quit aching, I would punch it to make it ache some more. I'd want every tooth I've got to ache, if I could get sixty dollars an hour for them. Why, I'd soon be rich!"

From the above, the Doctor draws this comforting conclusion:

"Had I been prepared to make this boy such an offer and had made it that we would have changed his sorrow into joy, and would have made his toothache a privilege the most highly prized of all he enjoyed. He would have rejoiced in his toothache, instead of crying over it, and would on no account have been deprived of it. The tooth might have continued to hurt as badly as ever, but he would have not only ceased all efforts for a cure, but would have resisted such efforts on the part of others. The change, however, would not have been in his pain but what the pain meant to him.

We are told in the Bible that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "Worketh for us;" there is an agency in the affliction to secure the glory. And this means far more than a dollar a minute—it is "a far more exceeding and eternal weight of glory." If that boy would have rejoiced in his toothache provided it brought him sixty dollars an hour, how ought not Christians to rejoice in the afflictions that come upon them in the providence of God? "The suffering of this present time are not worthy to be compared with the glory that shall be revealed in us." No

wonder the apostles rejoiced that they were "counted worthy to suffer" for Christ's sake.

When afflictions come upon us we can turn them into blessings if we will only receive them as from God's loving hand and will rely on his promises. "All things work together for good to them that love God, to them that are called according to his purpose." Loving God transforms trials into opportunities and changes grief into joy. Seldom do any of us have sorrows any harder to bear than was that boy's toothache. It was a real and a deep grief to him. I absorbed his whole thought and energy. He wholly gave himself up to holding his chin and crying over his trouble. Yet a promise to pay him sixty dollars an hour for that pain would have made that pain a pleasure to him. The joy over the money expected would have swallowed up completely the suffering from the tooth. How much more, then, should our joy over the great and glorious hope of God's blessing upon our trials swallow up all the sorrows that come upon us. "Earth has no sorrow that heaven cannot cure." Life has no affliction which the promise of God cannot sweeten into joy.

## Telling Work.

Hon. Edgar S. Wilson, manager of the Picayune's Mississippi bureau, must feel a sense of personal triumph in the industrial awakening all over the State. He has labored with pen through periods of adversity, in summer and winter, for the commercial prosperity of his State. When others have faltered and given up the work as useless, Mr. Wilson only put forth greater efforts, and he is now witnessing the results of his labors. This recognition of his services is now general in every newspaper office in the State.—Meridian Star.

The Clanton-Ledger has sincere pleasure in reproducing and endorsing the above, one of the many handsome compliments contained in the State press to its fellow citizen.

Mr. Wilson is distinctively and devotedly a newspaper man, with a lofty appreciation of the ethics of his profession. He has labored intelligently and unselfishly for the good of the commonwealth, his every hope and ambition being bound up in its welfare. Patriotic and progressive, there is not a day in the year that he does not work for the up-building of the State and the advancement of the people. Jackson is fortunate in having such a citizen, and Mississippi is incalculably benefited by his being her chief representative of such a powerful friend and ally as the New Orleans *Picayune*.

We reprint the above from the *Clanton-Ledger*, because we feel that one so faithful to his country in journalism as our friend Mr. Wilson deserves the approval and encouragement of every good man in the State.

Rev. W. H. H. Fancher, of Freire's Camp, seconds Sister Williams' motion to send THE BAPTIST to "fifty" persons who are unable to pay for it. This brother shows his faith by his works, and sends along the money. Who next? Let us score one every week until the "fifty" have been secured.

A fish seldom gets into trouble if it keeps its mouth shut—and the same might be said of a man.



## The Home.

### The Gun and the Bar.

They talk of the man behind the gun. And the deadly work that he has done; But much more deadly work, by far, Is done by the fellow behind the bar. They talk of the man behind the gun. Yet only in battle his work is done; But never ceases, in peace or war The work of the man behind the bar.

—London Baptist.

### Painting Her Portrait.

"If I could be such an old lady as that, so beautiful, serene, sweet and loveable, I shouldn't mind growing old," said a young girl the other day, speaking of a white-haired visitor who had just departed.

"Well, if you want to be that kind of an old lady, you'd better begin making her right now," laughed a keen-witted companion. "She doesn't strike me as a piece of work that was done in a hurry; it has taken a long time to make her what she is. If you are going to paint that sort of a portrait of yourself to leave to the world, you'd better be mixing your colors now."

The merry words were true; and whether she would do it or not, the girl was already mixing the "colors" for her portrait and drawing day by day the outlines of the mature womanhood which shall yet brighten or darken the lives round her. Many a careless selfish girl has in her innermost heart no higher ideal than "to be like mother" when she shall have reached mother's years; but in the meanwhile she is content to be as unlike her as possible. She has an idea that age brings its graces with it and that a beautiful character comes like silver hair, naturally and without effort.

Girls, you are utilizing your future and choosing its coloring now. The woman you wish to be must begin in the girl. —Forward.

### Don't Scold.

Of all forms of human effort and execution, scolding is the most useless. When a parent and chipmunk, a squirrel, or bluejay scolds, he is ludicrous. For people to scold it is ludicrous too, but with a difference, and assuredly the difference is on the unfavorable side.

It never did and never will do any one any good. It has done much harm. Besides, scolding grows to be a habit. We have all suffered because of the short comings of some one else, receiving tremendous trades over what we had no hand in, because we

happened to be present when the scolding habit was yielded to by one of its victims.

Scolding is easy. It takes neither power of brain nor heart to scold. It does not even make any great draft upon the physical being. Any fishwife alive can be a great success at scolding. Why compete with her?

Scolding should be compelled to perish from the earth. The tongue, the voice, the eye, the face—all should be trained not to scold; yes, and the pen, for of all things a scolding pen is the worst. And the habit once formed with the pen, is apt never to be entirely shaken off.—Ada C. Sweet in Woman's Home Companion.

### Why Chinese Are Almond-Eyed.

It was suggested to me that the almond shape of the Chinese eyes might be a result from babyhood for long generations of going bare-headed in the sun. Foreigners find the sun so dangerous to the eyes that they are not only shaded by wide-brimmed hats, but most frequently by dark glasses. The Chinese women do not, as a rule, as do the Japanese, put their babies upon the backs of their young girls. The women, and not infrequently the men, carry their children, after babyhood, in their arms, even when quite large. In fact, the care exhibited by the fathers for their children, proudly bearing them in their arms on the street; from place to place, shows that Mr. Chinaman has good sense as well as a good heart. He is not afraid he will be laughed at for doing woman's work, as some of our workmen seem to be in the home land, leaving to the wife and mother, not only the baby in arms, but several toddlers at her skirts, while the lordly master stalks by her side, and when, in his unfettered ease, he gets a few feet in advance he looks back impatiently, saying, "Hurry up."—Alice Hamilton Rich, in Leslie's Weekly.

### A Woman's Constancy.

Near Falun, in Sweden, a peasant woman lately died at a very advanced age, in whose life occurred a stranger, sadder episode than often falls to human lot.

Old Marta, as every one of recent times called her, was a village beauty in her far distant youth, and had a lover named Olaf. The best Swedish copper comes from Falun, and Olaf was one of the hundreds of sturdy young fellows who worked in the mines. He and Marta were to be married on a

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certain festival of St. Lucia. Two days previous to this great event Olaf started on the trip down into the mine which should be his last before his wedding.

In the black miner's dress—often these poor fellows' burial clothes as well—Olaf, in the early, dark morning, called out joyfully as he passed under Marta's window, "Don't forget Thursday!" As if the radiant, happy girl was likely to forget her wedding day!

Then her lover went down into the black moath of the mine and never again saw the light of day. In one of the cruel, frequent accidents that jeopardize miners he was swallowed up, and it became useless to attempt the recovery of his poor lifeless body.

Marta, in dumb, tearless grief, finished stitch by stitch a black handkerchief with a red border which she was hemming for a wedding gift to her lover, and care-

fully laid it away in lavender with her bridal clothes. Years passed, but she never had a word or smile for the score of young fellows, any one of whom would gladly have taken poor Olaf's place. Half a lifetime, half a century spun its long length away. Startling events occurred in the great world outside—the cruel Crimean war, the Indian mutiny in Russia, the emancipation of serfs, the terrible Civil War in America, the triumph of Germany over France. All these things troubled little the miners digging in the darkness at Falun, and to Marta, faithful through all her long life to the lover of her youth, they mattered not at all.

The time came when a new opening was needed in the mine; digging down in the dark burrow, the men came upon the dead body of a young miner lying in the refuse and vitriol water. The vitriol had preserved form, features

and clothing so perfectly that the young man appeared to have died but yesterday, or to have fallen asleep at his work.

They carried him up to the light of day, but no one recognized him. Fifty odd years weed out most of the friends who could remember us if, after that interval, we were to return from the dead. At last Marta, a shrunken old woman upward of seventy, leaning on a crutch, came forward and looked down on the fresh, youthful, dead face. With a cry of joy she threw herself on the lifeless body.

"He is my lover—my Olaf, whom I have bewailed for more than fifty years, and the good God lets me see him once more in the bloom of his youth before my old eyes close on this world!"

Few there were present who looked dry-eyed upon this touching scene. In her lover's coffin the wayworn old woman laid the handkerchief bordered with red which she as a girl had worked for him, and beside his open grave she said, in a voice that seemed to have recovered her sweetness of youth, "Sleep well, my only beloved, till I come."

She lived nearly a score of years longer, and in her hoary age, when other senses were dull and dead, the memory of her lost love still burned like a star in the dark night.

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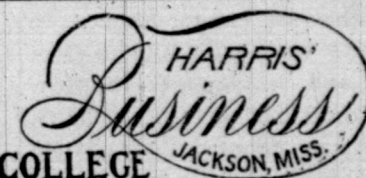
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## Our Sunday Schools.

### Are Fairy Fancies a Help in Children's Training?

What is the realm of a child's life and thought? Is it the realm of the real, or of the imaginary? Is a child guided by what he knows, or by what he fancies? These are questions about which different persons differ widely. Those who best understand children would answer the questions in one way; those who least understand children would give the opposite answers. Yet unless a person understands children he cannot understand grown persons, nor can he understand himself. It is a very important matter, therefore, to know what is a child's realm of life and thought, whether it is the realm of the real, or the realm of the imaginary. On this knowledge of the child pivots all our knowledge of this world, and all our knowledge of the life and world to come.

A child's realm of life and thought is the realm of the fancy or of the imagination. This is the more important realm for anybody and for everybody; hence a child starts in this realm, and retains his real power only as he retains his true childlikeness, his true child nature, as he grows in years and gains in strength. When a man becomes a man, he puts away childish things, but he does not put away childlikeness. The truest and the grandest man is ever the child-like man.

What does any one of us, even the oldest and the wisest of our number, know about God and the angels, about heaven, and the resurrection life, with all the Bible teachings as they are, except through his imagination? We can indeed say, reverently, that God cannot give us any understanding of these things, while our limitations are what they are in the flesh, save as he makes suggestion to our imaginations. Of God, not even our imaginations can give us any true idea. When the Bible

tells us of heaven as having gates of pearl and streets of gold, we have helps to our imagination; but we know that the gates are not of pearl, and the streets are not of gold. Only as we retain our child fancies have we any gain from these Bible figures. Inspired Paul, when he was asked about the resurrection body, said that he was a "foolish one" who supposed that inspiration could do more than make a suggestion to the imagination. A child knows too much to put a literal emphasis on everything. What a pity it is that so many persons outgrow their child nature in this thing as they advance in years!

A child lives in the realm of the unreal before he knows anything about the real; and he continues to find enjoyment in the unreal so long as he retains any of the child in his nature,—say ninety years or more, if he is the right sort of a man. Children think more of dolls than of real babies, and it is by no means the wax doll with movable eyes that seems real to a child. The present writer was impressed with this truth in an Egyptian town. A little fellow girl was coddling a turnip as a "make-believe" doll. There was only a rag about the turnip, but that rag was more of a dress than the child had on. That dark-skinned girl knew that the turnip was not a real baby, but the little girl's loving ministry was very real; and it is because such ministry of love is taught in such ways to the children, in accordance with God's ordering of their nature, that mothers are such a blessing to children and to the world.

In the childhood of the present writer he was taught this lesson in a way that he cannot forget. In his home were with him an elder sister and a younger brother. These three had three little chairs, which were counted their charge. A small wicker chair with a curtain skirt was known as "Eliza," and belonged to the sister. The small wooden chairs with rails were "Frank" and "William," and belonged to the two brothers.

The writer does not hesitate to say that he has never seen any person since then more real to him than those little chairs; yet even then he knew they were not real. But he learned lessons in caring for those chairs, when they were sick or crippled, that he thinks have helped others; and that he knows have helped him, long after those chairs were swept away in the fire that destroyed his homestead. The chairs were burned, but the lessons remain.

As it was more than threescore years ago, so it is to-day. A little boy, three years old, who is fond of "butter-thin" crackers, said, a few days ago, as he was eating one of these, "I wonder whether my rocking-horse would like one." Then he offered a piece to the horse, and, as he asked if the horse would like it, he pulled forward gently the horse's head, as if it were nodding. At this he remarked, "The horse says he would like it." This seemed very natural and very real, and in a sense it was. It was all in a child's realm of thought and speech. When that little boy is going to sleep, he says that the "sand man" is knocking on the edge of his crib, and wants to throw sand in his eyes. That boy is no more deceived as to the veritableness of the "sand man" than is any professor in Harvard, or Yale, or Chicago. Yet to refuse to recognize and conform to his method of thought and speech in the realm of the imagination might keep him down to the level of the average college instructor or the ordinary teacher in a normal school. For instance, that child, on seeing frost on a window pane one winter morning, said, "Jack Frost has been blowing on the glass." When his grandfather, in order to see if the child was misled in any way, asked him what he meant by "Jack Frost," at once the child gave the explanation in normal school-teacher style. If the grandfather had really been in doubt as to the child's understanding, the grandfather would have been lowered in the child's mind.

All this bears on fairy tales and Santa Claus imagery in child-training. It is not right to deceive a child in such matters; nor is it necessary to deceive a child, or to permit a child to be deceived, in the sphere of his imagination. Parents and teachers do sometimes deceive children, in this realm, as to the veritableness of Santa Claus and fairies, but all this is as unnecessary as it is wrong. The child does not need it, and he does not like it. A child does not want

to be told that his fancies are unreal, nor does he want to be told that his fancies are realities. All he wishes is to be taken as he is. He wants his parents and teachers to be up to his level, as many of them are not.

A child can know, and ought to know, just how real and just how much a creature of the imagination is a fairy, or is Santa Claus, or is Jack Frost. If a child understands this, there need be no danger in using such a creature of the imagination in teaching a Bible lesson. Truth is truth, however expressed or emphasized. Much, very much, that is in the Bible is not to be taken in dead literalism. Much that is in those sacred pages is in parable and figure and metaphor. But a teacher does not feel that therefore it cannot be a proper means of conveying the truth that all have need of, and that all can profit by.

A fairy story is not necessarily, just because it is a fairy story, a fit mode of teaching truth on Sundays or on a weekday. A fairy story is not necessarily, just because it is a fairy story, an improper mode of conveying truth on any day. Much depends on the form and spirit of the story, and the purpose and endeavor of the one who uses the story. As it is with the fairy story, so it is with any other kind of lesson used on Christmas, Easter, an ordinary Sunday, or any other day of the year. What is most important in any lesson, at any time, is the truth to be taught. As to the form and method of the teaching of that truth, the teacher should consider well the needs and tastes of the pupil, and should minister to him accordingly, with wisdom and faith.

—S. S. Times

### A TEXAS WONDER.

#### HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles; removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Send for testimonials.

D. E. W. HALL,  
Sole Manufacturer, P. O. box 629, St. Louis, Mo.

For sale by all druggists.

#### READ THIS.

West Point, Miss., Feb. 25, '90.—I want to state that I have given Dr. Hall's Great Discovery for kidney and bladder troubles a trial, and take pleasure in stating that nothing I have ever used gives such complete relief. It is undoubtedly all that it is recommended.

Yours truly,  
J. W. WASHINGTON.

## Deaths.

### Mrs. Rushing

Died at her home near Morton, Miss., Feb. 21, 1901.

This beautiful and sweet spirited woman was the daughter of Bro. and Sister James Cooper, who are pillars in the Springfield Baptist church. She was the wife of our beloved Oscar Rushing. She was born Sept. 19, 1878. Joined the Springfield Baptist church July 23, 1895. She was married to Oscar Rushing Jan. 11, 1898. She leaves a father, mother, husband, infant daughter, six brothers, two sisters and a host of relatives and friends to mourn her loss. The church and pastor lose one of their very best and most devoted workers. She was a model for all and one greatly beloved by everyone that knew her. May the God of all grace deal tenderly with the loved ones behind, and may a double portion of His love rest upon the dear husband, father, mother and little babe.

T. J. MILEY, Pastor.

### A Tribute of Respect.

Whereas it has pleased the all-wise Providence to take from our midst our fellow student and friend W. T. Allen, be it

Resolved by the students of Mississippi College, that we recognize in the life of our friend all the cardinal virtues which belong to devout Christians and the high ideals which are characteristic of noble young manhood. As a student he ranked among the best always performing the duties assigned to him with an unflinching zeal; as a friend he was ever kind and true and as a member of the church, he was devout and unswerving in his duty. He was grateful for every kindness, and thoughtful for everyone with whom he came in contact. He always so worked that his past was secure, and ever so lived that his future was rich and radiant with promised benefactions. Thus with no flaw in his character, "Standing like a chivalrous knight prepared to face thunderbolt or calm," God's finger touched him and he slept.

2. That we hereby tender to the bereaved family our deepest sympathy and would point them to God who is the comforter of broken hearts and the healer of all affliction.

3. That these resolutions be published in *College Magazine*, *THE BAPTIST*, and the *Hazlehurst Courier* and that a copy be furnished the sorrowing family.

J. R. NUTT,  
O. B. TAYLOR,  
C. W. SMITH,  
Committee.

### Mrs. Mary R. Granberry Carter.

On the morning of the 15th of February, Sister Carter quietly and peacefully fell asleep. She had long been a Christian and a member of the Baptist church. Sister Carter was born November 25, 1827. Was baptized into the fellowship of Providence church, Perry county, June 11, 1843, by Rev. Alexander McKenzie, where she remained a consistent member until Sept., 1883, when she, with her husband, joined in the constitution of Central church near Rawles Spring, where she remained until death.

Yours truly,  
J. W. WASHINGTON.

She was married to Daniel M. Carter Oct. 17, 1843, who died May 2, 1894. She was a devoted Christian, a true and faithful companion, and an affectionate mother. Her faith in Christ supported her through life. She always looked at the bright side in time of trouble, and was able to say amen to the will of God. Truly, it was sunshine to be in her presence. I never heard her speak unkindly of anyone. She was kind in every relation of life. She was a true, genuine Christian woman, of whom the world was blessed by her having lived in it.

Truly her children can rise up and call her blessed. Such a life is an evergreen that will live on through time, that will bloom in the eternal sunshine of God's love. Sister Carter was the mother of eleven children, nine of whom survive her, who would be a credit to any community; thus reflecting the life of a true mother. The funeral service was conducted by Rev. J. N. McMillin. The remains were followed to the family cemetery by a large concourse of relatives and friends, where she awaits the resurrection morn.

May the God of all comfort and grace give the relatives and friends who mourn their loss the rich and abiding consolation of His spirit, that they will soon meet again in the sunny climes of eternal bliss.

J. E. DAVIS.

## Marriages.

### Lewis-Collins.

At the home of the bride's parents, Mr. and Mrs. John Collins, Feb. 20, 1901, Mr. William G. Lewis and Miss Fannie Collins were united in marriage by H. L. Lewis.

### Raney-Milligan.

At the home of the bride's parents, Mr. and Mrs. L. H. Milligan, at Byram, Sunday, Feb. 3, 1901, Mr. J. D. Raney and Miss Lessie Milligan, Rev. J. R. Hobbs officiating.

### Fenn-Terry.

At the home of the bride's father in Franklin county, Miss., on the 28th day of February, 1901, Mr. H. C. Fenn to Miss Beulah Terry. May God give them a life of joy.

J. E. WILLS.

### Wynn-Ellis.

Married—Feb. 24, 4 p. m., 1901, at the home of the bride, six miles west of West, Miss., Mr. Eugene Wynn and Miss Addie Ellis, J. T. Ellis officiating. May their lives be marked with peace, happiness and prosperity is the prayer of their uncle.

## OSTEOPATHY.

Dr. Charles Carter, graduate of American School of Osteopathy, under Dr. A. T. Still. Consultation, Examination and Literature free; 104 Capitol street; Phone No. 114. Jackson, Miss.

## A POSITION WANTED.

A young lady of experience in book-keeping, stenography and typewriting, owning her own machine, and highly recommended, desires a position. For further particulars, address THE BAPTIST, Jackson, Miss.

## MOZLEY'S LEMON ELIXIR.

### A Pleasant Lemon Tonic.

For biliousness, constipation and appendicitis. For indigestion, sick and nervous headache.

For sleeplessness, nervousness and heart failure.

For fever, chills, debility and kidney diseases, take Lemon Elixir. Ladies, for natural and thorough organic regulation, take Lemon Elixir. Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases. 50c and \$1.00 bottles at druggists.

Prepared only by Dr. H. Mozley, Atlanta, Ga.

### At the Capitol.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.

J. L. ALDRED

Door-keeper Ga. State Senate, State Capitol, Atlanta, Ga.

### Mozley's Lemon Elixir

is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

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Salem, N. C.

### Mozley's Lemon Hot Drops

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage and all throat and lung diseases. Elegant, reliable.

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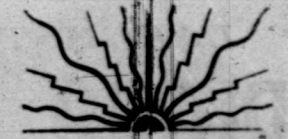
### GENERAL MISSIONARY CONFERENCE.

ENCE M. E. CHURCH, SOUTH,

New Orleans, La., April 24-30, 1901.

Reduced Rates via Southern Railway.

On account of the General Missionary Conference of M. E. Church South, at New Orleans, La., April 24th to 30th 1901, the Southern Railway will sell tickets from all points on its lines to New Orleans, La., and return, at rate of one fare for the round trip. Tickets will be sold April 22, 23, 24, 1901, with final limit to return until May 2, 1901. For further information call on Southern Railway ticket agent.



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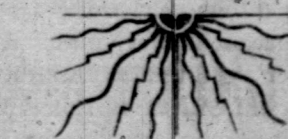
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Also Organs, Sheet Music and  
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## Woman's Work.

### Announcement.

The literature for Self Denial Week has been sent to every vice-president. Societies failing to receive same will kindly report to me, and I will send at once.

MRS. W. R. WOODS,  
Secretary.

### "The Week of Self-Denial."

ANNIE W. ARMSTRONG.

"Opportunity proclaims the hour,  
Sow thou the seed."

With the advent of the twentieth century, there came to us a deeper conviction of responsibility for advancing the great work of our Lord and Savior. As representatives of the nineteenth century, we rejoiced over what had been accomplished by women in recent years, yet the fact was recognized that these results would have been a hundred times greater if the co-operation of all the women in all our churches had been enlisted. Therefore, during this new year, special effort has been made to increase the number of Woman's Mission Societies, and in looking forward to the Week of Self-Denial, our heart's desire and prayer is that many from among those formerly "uninterested" may cheerfully labor for the success of this effort. As pioneer of the twentieth century, peculiar obligation rests upon us, for may it not be that we are setting the pace for the women who shall follow us in aiding the cause of

missions as promoted through the Southern Baptist Convention?

What is the great motive power which should control our hearts as we enter upon the observance of the Week of Self-Denial? We raise our eyes and behold the wide harvest field, America, our native land, China, Japan, Africa, Italy, Mexico, Brazil. As we contrast our condition with that of thousands who, groping in the night of unbelief, superstition and ignorance, find life a mere struggle for existence and have no hope for the world to come, almost involuntarily we pray "Thy kingdom come, Thy will be done" in all the earth. But while pity and gratitude are powerful motives, there is a stronger one which must sway the heart if we would pray with all the earnestness of our souls and give—not the waste drops of our cup overflowing—but with that abandonment which counts not the cost. What is it? Personal love for our personal Savior. In our relationship with those of the home and other friends, the recognized proof of love is daily sacrifice. We marvel not at the self-sacrificing mother, but see in the nobility of her actions the beautiful outgrowth of love. In how much greater degree should self-denial characterize the service which we give to the "One altogether lovely," the most helpful Friend and Comforter, the Savior to whom we owe a debt of love which can never be repaid! Surely the offering to Him of that which costs us nothing, while we retain for ourselves that which is truly precious, is but a poor way of expressing genuine devotion. As we enter upon the Week of Self-Denial, let us question ourselves as to whether or not our actions prove that we have indeed put our Savior first in our lives. May the prayer of each heart be "More love to Thee, O Christ!" True it is that the spirit of missions is the spirit of calvary; hence, the closer we come in touch with the throbbing, self-sacrificing heart of Christ, the more we will appreciate that this redemptive, soul-saving work can only be successfully carried on through sacrifice. The choice is ours to consume our lives by selfish enjoyment, following the Master afar off, or to enter sweetest fellowship with Him by self-denial for others.

March 17-23 is the time set aside as "The Week of Self-Denial." In 1895 the Home Board first asked that this effort be made in the interest of its work. The great increase in population of S. B. C. territory, obligations to provide Christian education for those in

the mountain region, opportunities for reaching the mill population, dangers from foreign immigration, responsibility for advancing the work in Cuba so abundantly blessed of God in former years, all, separately and unitedly, plead for increase in cash contributions to the Home Mission Board. The Week of Self-Denial affords a special opportunity for the making of such gifts as will indeed be honored of God, and in the name of the Great Exemplar of Self-Denial, we would urge all the women of our Southland to have a part in it.

N. B.—For use of societies and others who will participate in observance of "the Week of Self-Denial," special literature has been prepared. The program for daily meetings embraces all mission fields of the Southern Baptist Convention, both Home and Foreign, but the offerings are for Home Missions. Literature may be obtained (free) by making application to State Central Committees, or to Woman's Missionary Union, 304 N. Howard street, Baltimore, Md.

### Plans of Work in Virginia.

So much has been said in reference to the twentieth century movement that we feel that it will be well perhaps, to give a word or two of practical explanation, and thus throw some light upon a question that may seem of so much magnitude as to discourage some of our workers. When this much talked-of movement was first introduced, numberless and expansive plans were suggested. However, after a careful and thorough review of many of these suggestions it had been decided to adopt only such methods as will directly bring about the most effective and practical results. It is necessary, then, to review some past methods in our missionary work, and in this review to make an earnest effort to develop those plans that have led to the present state of success, and, with this broad and solid foundation laid by our predecessors, reach out patiently, persistently and prayerfully to even greater achievements. Realizing, too, that this is a day of progress and constant development, we must make an effort to incorporate all that is helpful and progressive, in order to render assurance doubly sure.

Now, we realize that this twentieth century movement involves intellectual, physical and spiritual increase or decrease, and, in order to secure the first-named result, which is, of course, the one to be desired, we must put forth some

especial effort, some increased energy, to develop and utilize our best forces. With this end in view, the President of the Woman's Board, after careful comparison of the number of societies reported by the Minutes of the General Association of Virginia, and those of the Woman's Missionary Union of 1900, finds that there are still more than 500 of the 952 churches of Virginia that do not report a Woman's Missionary Society.

With these facts in mind, a circular letter was addressed to each pastor of these churches asking earnest co-operation in introducing Woman's Work for Missions. One of the most urgent requests made was: "Send us the name of some consecrated woman to whom we can entrust this work." A similar request was also made in reference to the names of young girls, in order to enlist these young Christians also in active church work. A few of these letters were also sent to pastors whose sympathies are entirely enlisted in this work, with the hope that their influence would be used with those who have hitherto manifested indifference upon this subject. Although a very short time has elapsed since the first letter was sent, replies have been rapidly received, and about 200, or perhaps more, of our sisters have been written to by the president, and there are more to follow. A "Heart to Heart Talk" will soon be issued in leaflet form, and a personal letter addressed to each young girl whose name can be secured, not only through the plan just named, but through personal friends whose hearts, like ours, have been anxious about the Christian growth and development of the young girls and young maidens in our churches; for we feel that the interest of our churches must naturally be centered upon our young Christian workers, whose influence should radiate continually.

The Woman's Executive Board has already under advisement some most helpful and suggestive plans in reference to missionary conferences and mission schools for the mountain regions during the coming summer, as well as a Home Department, by which those sisters who live at remote distances from their churches can belong to their societies, keep informed upon all of the missionary topics of the day, as well as in touch with the work and workers. By this means a missionary spirit will be stimulated and information secured. Our associational superintendents are thoroughly in sympathy with every plan for church development

and expansion, and thus great aid is given to both the presidents of the local societies and the pastors of their respective churches. Some very interesting plans are also being developed by which our district associational meetings will be assured, for we recognize that these meetings are most helpful and inspiring, when properly conducted and properly recognized as auxiliaries. It is well to add that the most encouraging features in the responses received from the great majority of the pastors to whom the circular letters have been sent were the assurances of their interest in and promise to co-operate with the Woman's Board in their earnest and prayerful effort to effect the organization of a Woman's Missionary Society in every church in Virginia this year.

MRS. A. L. STRATFORD.

### Missions and the Children.

"God designed that very much Christian work should be done in the sphere of the home." This simple thought should be ever before us as a daily inspiration. We would not disparage the Sunday school or any other of our modern agencies for reaching the young; but, after all, the primary institution is the home.

True it is that "children, if told of Jesus, readily learn to love him, and only thus are they safe." The child mind has a capacity, which we often understate, for grasping great thoughts. Even if not perfectly understood, the germ idea will be implanted for future education. And while we are seeking to give to our little ones "the nurture and admonition of the Lord," we should certainly not omit the missionary principles of our religion. This, in its concrete expressions, they can surely understand, and nearly always they will surprise us with the readiness of their response. Let us tell them of heathen homes and heathen children, and what a difference it makes to know about Jesus. Let them keep their picture cards to send to China, and give a toy to the frontier baby, when the box goes.

And the missionary hymns have a part to play. By all means, let us teach the tender little voices to sing of "Greenland's icy mountains" and "Go ye into all the world," and the many others that we love, and we may be sure that the ideas thus sung into the child hearts will never be forgotten, but will recur through later years with increase of meaning, and please God with inspiration to personal devotion.

MRS. L. R. MILBOURNE.

## Temperance.

"The man that's pure, and none but he,  
Shall robed in glory, dwell with me;  
The drunkard-makers' graceless race  
In bliss shall ne'er behold my face."  
Warrensburg, Mo.

### The Governor of Kansas.

When Mrs. Nation appealed to the Governor of Kansas to enforce the law against the saloons that were running in violation of the statute the weak kneed, jelly fish, cotton string back bone Governor says "I am powerless."

"Mrs. Nation did, or attempted to do, only what the law directs to be done. The law of the State of Kansas, both statutory and constitutional, has made the saloon an outlaw. Its existence in that State is by law declared a nuisance, and the public officials are directed by the statute to abate each such nuisance; and to destroy 'all intoxicating liquors found therein, together with all signs, screens, bars, bottles, glasses and other property used in keeping and maintaining said nuisance.' The officials entrusted with the performance of this duty had not only persistently neglected to enforce the law, but had to the knowledge of all people, refused to perform their duty as prescribed by law and openly connived with the outlaws. In this state of affairs, all regular methods of enforcement having been exhausted, Mrs. Nation simply attempted to carry out the provisions of the statute and to abate a dangerous public nuisance, menacing the health, peace and safety of the commonwealth of Kansas.

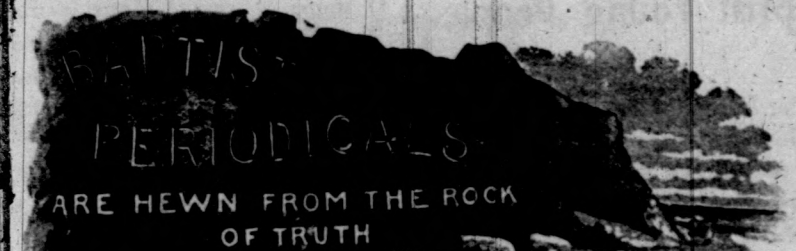
Who is the law breaker? The Devil keeper, or Mrs. Nation.  
W. H. P.

### Anti-Saloon League of Houston.

An anti-saloon league will be inaugurated here next Sunday. It proposed to shut up all saloons which have no licenses, and there are 74 out of a total of 400 which have. The State laws regulating the saloons are also to be dug up and made operative if it is possible to do so. No attention is paid to them now by saloon men or officers.

It always makes me tired to hear persons that have good sense and exercise good judgment about other matters say I think "high license" is the best way to "regulate" the liquor-traffic, that does away with the "blind tiger" the liquor men will not allow others to sell if they pay a high license.

The liquor-traffic is of the devil, it is his greatest agency to cause



QUARTERLIES		Price	MONTHLIES		Price
Senior	4	cents	Baptist Superintendent	7	cents
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Primary	2	"			
per copy! per quarter!					
LESSON LEAFLETS		Price	HOME DEPARTMENT SUPPLIES		Price
Bible	1	cent each	OF ALL KINDS. QUARTERLIES		
Intermediate	1	cent each	Senior	5	cents
Primary	1	cent each	Advanced	3	"
per copy! per quarter!					
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Bible Lesson Pictures		75 cents per quarter!			
ILLUSTRATED PAPERS		Price, per quarter			per year
Young People (weekly)	13	cents			50 cents
Boys and Girls (weekly)	6	"			25 "
Our Little Ones (weekly)	4	"			16 "
Young Reaper (monthly)	2	"			8 "
(The above prices are all for clubs of five or more.)					
Good Work (New), in place of "The Colporteur," (monthly)		25 cents per year, in clubs of ten or more, 20 cents per year.			

American Baptist Publication Society  
SOUTHEASTERN BRANCH: 69 Whitehall Street, Atlanta, Ga.

people to commit crime and people hell; and you could as well talk about regulating the devil by high license and thereby stop his imps from working for him. In Houston, Texas, there is 74 licensed saloons and 326 "blind tigers" and the saloon men and officers paying no attention to the State law as to getting up the licenses.

W. H. P.

### O. M. B. vs. Temperance.

The "jointists" of Topeka, have decided to attempt a revival of the O. M. B. Lodge, which flourished in the State a year or two ago, and make an effort to offset the organization of the temperance people. Secret meetings of the temperance people were held in every ward of the city tonight.

Temperance people lack the hold-on policy, they are too spasmodic in their efforts, they think when they get a law enacted that is sufficient, when the saloons are routed that is all they have to do. They seem to think the laws will enforce themselves; keep up your temperance societies, indoctrinate the people and see that the laws are enforced, and no one man has to be responsible and get all the abuse from the liquoites. And the officers will not be so afraid of the dispenser of this distilled damnation. The whisky men are organized, have their State executive committee and they keep in close touch with their craft.

## FAMILY-RECORD

One of the most beautiful pictures in colors. Upon a background of Pure Solid Gold rests the Family Record in the shape of a handsome volume with Gold Clasps upon a cushion of crimson velvet with a beautiful gold tassel. On the pages, under different headings are spaces in which to write the name and date of birth. On either side is a beautiful scroll on which to record marriages and deaths. On top of the picture are the words, "Family Record," in the richest lettering known to printer's art. Under this are spaces for father's and mother's pictures. In the lower part of the picture is a beautiful home scene. The dear old grandparents, the handsome, stalwart husband and happy young wife, the loving daughter and baby-boy—the idolized grandchild, are all gathered around the table, while grandfather reads a portion of God's Holy Word. A truly beautiful scene. Underneath are the words "God Bless Our Family." Around this picture are eight spaces for photographs of other members of the family, each space enclosing a gem flower piece. Elsewhere on the picture are scattered creeping vines, buds and blossoms in rich confusion, the whole resting on, and thrown into bold relief by the gorgeous background of Solid Gold which produces a picture of dazzling beauty.

AGENTS NOW IS YOUR TIME. Our regular price is 50 cents, but to any one who sends this advertisement we will send one for 25 cents. Our price to agents: 12 for \$1.75; 50 for \$6.00; 100 for \$11.00. We pay all charges and return money for unsold Pictures. N. C. Jackson, Filmore City, bought 375 Records for \$41.75; sold them for half price, 25 cents each, in five days, making \$32.50 clear profit. Can you do better? We have 5,000 testimonials and want yours. Address

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## Baptist Young People.

The *Baptist Union* has done us the honor of reproducing what we said two weeks ago with reference to the educational work of the B. Y. P. U. We are duly grateful, we trust.

Dr. Chivers retires, after forty years, from the secretaryship of the B. Y. P. U. A. and is editor of the *Baptist Union*, and becomes pastor in Brooklyn, carrying with him the high esteem of millions of Baptists. His two visits to Mississippi, last year when our Convention met at Canton, and this year at Clinton, did much toward putting the work on the high and substantial ground that it occupies in our State to-day.

His successor has not yet been announced; and, while he will be hard to find, he can be found, for the Lord never has a place but that He has a man to fill it.

The next International Convention of the B. Y. P. U. will be held in Chicago on July 11-14, where the movement was launched ten years ago, "provided satisfactory arrangements can be secured" for its entertainment. As here ought and doubtless will not be any trouble in making the aforesaid "satisfactory arrangements" in a great Baptist center like Chicago, it is safe to begin your plans to go now. The railroads will give the usual "one fare" rate. It will be a great gathering of the Baptist hosts, and our work will receive good and lasting help in the way of spiritual uplift and solid indoctrination.

B. Y. P. U. AT OXFORD.

The B. Y. P. U. at Oxford has been silent as yet as to communications for the paper; however, we are at work.

At three meetings in the month, the first thirty minutes is devoted to a devotional service; then the meeting is turned over to a teacher, who conducts the quiz upon the "life and teachings of Christ." This teacher holds his position for a month, or, rather, for three services, as the fourth service is a "Missionary Conquest Meeting." At this meeting, we use the material given in the "Missionary Conquest Course" for that month, getting helpful suggestions for the program from the one given. At all the meetings, so far as possible, we endeavor to give everybody something to do, and it is encouraging to see how willingly they respond.

If more of our Unions would write for this department, we would receive greater encouragement for the work, and, no doubt, helpful suggestions.

I felt prompted to write this, hoping that it might encourage someone.

PEARL LEAVELL.

March 5th, 1901.

### Volume I, No 1

Will some brother send me at once a copy of THE BAPTIST first issue. I have lost the book from which I got some information contained in the first copy of the paper.

W. H. PATTON.

### This will interest Many.

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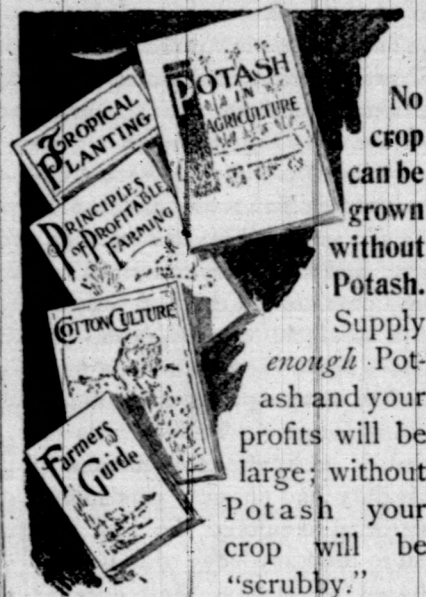
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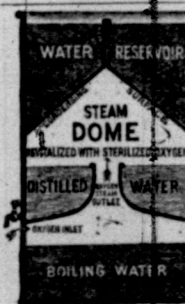
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